Creed of Hamawiyyah

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Source: Aqidatul-Hamawiyyah

Chapter 1 : What is Obligatory Upon the Slave Concerning His Religion

It is to follow what Allaah and His Messenger have said, and then the Rightly Guided Khaleefah-s and the Companions, and then those who followed them in goodness.

1.1 FOLLOWING ALLAAH AND HIS MESSENGER (sallallaahu alayhi wasallam)

- (7):158

1.2 FOLLOWING THE MESSENGER (sallallaahu alayhi wasallam) AND THE RIGHTLY GUIDED KHALEEFAH-S.

- Hadeeth "It is obligatory that you stick to my Sunnah and that of the Rightly Guided Khaleefah-s after me. Stick to that and bite onto that with your molar teeth. And beware of newly invented matters, for every such matter is an innovation and every innovation leads astray."

1.3 FOLLOWING THE COMPANIONS.

- They followed the Prophet (sallallaahu alayhi wasallam) in Beneficial Knowledge and Righteous Actions. They have the greatest right to be followed after the Prophet (sallallaahu alayhi wasallam) as Allaah chose them to accompany the Prophet (sallallaahu alayhi wasallam) knowing them to be:

- the most complete in Faith.
- the most superior in intellect.
- the most upright in actions.
- the most firm in resolve.
- the most guided on the correct path they were upon.

1.4 FOLLOWING THOSE WHO FOLLOWED THEM IN GOODNESS.

- and the Imaams of the Religion who followed this way who were known for being upon guidance and correctness.

1.5 TO BELIEVE THAT ALLAAH SENT HIS MESSENGER WITH CLEAR PROOFS.

- and the guidance to obligate all to have faith in him and to follow him.

Chapter 2 : What the Message Comprised of In Terms of Explanation of the Principles and Details of the Religion

The message of the Prophet (sallallaahu alayhi wasallam) comprised of [see (61):9]

- Beneficial Knowledge = Guidance [al-Hudaa]
- Righteous Actions = Religion of Truth [Deen-ul-Haqq]

2.1 BENEFICIAL KNOWLEDGE [AL 'ILM-UN-NAFI']

- That which results in good for the Ummah in this world and next.

- The most beneficial is that of Allaah, His Names, Attributes, Actions.

a). It is the essence of Tawheed-ul-Ulooheeyah.
b). It is the essence of the Prophetic call.
c). By it, is the Religion supported.

- It's impossible that the Prophet (sallallaahu alayhi wasallam) left it unclearly explained because:

2.1.1 THE MESSAGE OF THE PROPHET (sallallaahu alayhi wasallam) CONTAINED LIGHT AND GUIDANCE.

- And Allaah dispatched him as a bringer of glad tidings, a warner and a bright lamp.
- And greatest most lasting light is that which enlightens the heart as a result of recognising Allaah, His Names and Attributes.
- Hence he must have explained it clearly.

2.1.2 THE PROPHET (sallallaahu alayhi wasallam) TAUGHT THE UMMAH ALL IT NEEDED TO KNOW.

- He even gave some knowledge of the birds [cf. narration of Aboo Dharr].
- Then surely he taught the knowledge of Allaah, His Names and Attributes.

2.1.3 EEMAAN IN THIS KNOWLEDGE IS:

- The basis of the Religion.
- The essence of what the Messenger called to.
- The most obligatory of knowledge.
- The most excellent of things that the minds should grasp.

- So how could he not teach it when he taught lesser matters?

2.1.4 THE PROPHET (sallallaahu alayhi wasallam) WAS:

- The most knowledgeable about his Lord.
- The most sincere to the creation.
- The most eloquent in speech.

- Hence he could not have left this matter of Eemaan in Allaah, His Names and Attributes unclear and doubtful, while this knowledge needed clarification.

2.1.5 AND THE COMPANIONS MUST HAVE CLEARLY CONVEYED THIS KNOWLEDGE.

Or else they were silent or spoke falsely - both are impossible.

2.1.5.1 It's Impossible That They Were Silent

- If so , it meant that they were ignorant of what is obligatory to know with respect to Allaah, His Names and Attributes, or else they concealed this knowledge purposely.

2.1.5.1.1 It's Impossible That They Were Ignorant

- for all hearts with life, consciousness, a desire for knowledge and to worship, would have its most important issue as studying Eemaan in Allaah, His Names and Attributes, and to realise this in terms of knowledge and belief.

- And the Companions - the best of people - had most life in their hearts, and greatest love for goodness, and the most desire to realise beneficial knowledge.

- He (sallallaahu alayhi wasallam) said: "The best of the people is my generation, then those who followed them, then those who followed them."

- And this goodness encompasses their excellence in everything done to bring one closer to Allaah, via words, actions and beliefs.

- And if they were ignorant, then those after them would be more so, as the Messenger (sallallaahu alayhi wasallam) used them to convey the religion.

- Hence the saying they were ignorant implies that no one now has this knowledge, and this is clearly impossible.

2.1.5.1.2 It's Impossible That They Concealed the Truth

- for every rational person knows the Companions to have been eager to convey beneficial knowledge to the Ummah.

- Hence it's impossible - especially concerning the most obligatory of things to know.

2.1.5.2 It's Impossible That They Spoke Falsely - i.e. with No Authentic Evidence

- They were the least likely to speak without knowledge of an authentic proof.

- They were the first to obey Allaah's commands: (17):36 and (7):33.

- And the source of false speech is either ignorance or a desire to misguide - both are impossible.

2.1.5.2.1 As for Ignorance

- then that is impossible - see 2.1.5.1.1

2.1.5.2.2 As for Misguiding the Creation

- then this is an evil desire which could not come from the Companions for the Ummah.
- And if true it implies all what they said about the Religion is false and so the whole Sharee'ah is in doubt - And this saying is futile.

2.1.5.3 Hence Once It's Clear That They did Speak the Truth Concerning This

- They did so either via their Minds or via the Revelation

2.1.5.3.1 As for the Mind

- then it can't reach the details of what is obligatory to know of Allaah, His Names and Attributes.

2.1.5.3.2 And that leaves the only source of their knowledge as the Revelation Brought by Muhammad (sallallaahu alayhi wasallam)

2.2 RIGHTEOUS ACTIONS [AL 'AMAL-US-SAALIH]

- Those done:
- Solely for Allaah's sake [al-Ikhlaas]
- In accordance with the Sunnah of His Messenger (sallallaahu alayhi wasallam) [al-Mutaaba'ah]

Chapter 3 : The Way of Ahl us-Sunnah Concerning Allaah's Attributes

Ahl-us-Sunnah wal Jamaa'ah are those who gather upon adherence to the Prophet's Sunnah (sallallaahu alayhi wasallam) - outwardly and inwardly; in speech, action and belief.

Their way with respect to Allaah's Names and Attributes is:

3.1 CONCERNING AFFIRMATION

They affirm that which Allaah has affirmed for Himself in His Book or via His Messenger (sallallaahu alayhi wasallam) without Tahreef, Ta'teel, Takyeef or Tamtheel.

3.2 CONCERNING DENIAL

They deny that which Allaah has denied for Himself in His Book or via His Messenger (sallallaahu alayhi wasallam) .

At the same time they affirm the opposite in the most perfect sense.

3.3 CONCERNING WHERE AFFIRMATION OR DENIAL IS NOT SPECIFICALLY MENTIONED

e.g. al-Jism (body), al-Hayyiz (realm), al-Jihah (direction).

Then their way is:

To halt at the words and neither affirm or deny them.

Then to look into the meaning of those words
- if the meaning is false then they deny this meaning
- if the meaning is correct and not prohibited for Allaah then they accept this meaning.

3.4 THIS WAY (3.1-3.3) IS ESTABLISHED VIA TWO WAYS:

- The Mind
- The Revelation

3.4.1 THE MIND

- It's clear to the mind, that the details of what is obligatory, permitted or prohibited for Allaah can not be reached by the mind.

- Hence one must follow the Revelation - affirming or denying what it affirms or denies, and staying silent where it is silent.

3.4.2 THE REVELATION

3.4.2.1 (7):180 - Proof of Affirmation without Tahreef or Ta'teel for both of these are from Ilhaad.

3.4.2.2 (42):111 - Proof to reject Tamtheel.

3.4.2.3 (17):36 - Proof to reject Takyeef and to obligate us to halt at those terms where affirmation or denial is not mentioned.

3.5 ATTRIBUTES WHICH ARE AFFIRMED OR DENIED FOR ALLAAH

3.5.1 THOSE WHICH ARE AFFIRMED FOR HIM

These are Attributes of Perfection in the most perfect sense without there being any aspect of deficiency.

3.5.2 THOSE WHICH ARE DENIED FOR HIM

- Are attributes of deficiency which contradict perfection.
- Hence they are prohibited for Him.

3.5.2.1 And when Denying These, We Must Affirm the Opposite of it in the Most Perfect Sense because only denying it may be due to a deficiency.

e.g. The poetry the Shaykh quotes.
e.g. to say "The wall does not oppress" - this is not a praise of the wall because it can't oppress!

Examples concerning Allaah:

3.5.2.1.1 Allaah has denied Dhulm - Oppression from Himself, so we deny it from Him, and also affirm its opposite - Justice [al 'Adl] - in the most perfect sense.

3.5.2.1.2 Allaah has denied Lughoob - Fatigue from Himself, so we deny it from Him, and also affirm its opposite - Power [al Qoowah] - in the most perfect sense.

3.6 DEFINITIONS

3.6.1 AT-TAHREEF

3.6.1.1 In the Language - to change or alter.

3.6.1.2 Technically here - to change the texts in wording or meaning. This is of 3 kinds.

3.6.1.2.1 Altering the words so the meaning changes: e.g. What some innovators do to the Saying of Allaah in (4):164 - changing the Dammah on the last letter of "Allaah" with a Fathah, in order to change the meaning to "Moosaa spoke to Allaah..."

3.6.1.2.2 Altering the words with no change of meaning: e.g. changing the Dammah on the last letter of "al Hamd" in (1):2, to a Fathah. This usually occurs out of ignorance.

3.6.1.2.3 Altering the Meaning: taking the meaning of the words away from their most apparent meaning without any proof. e.g. Saying Allaah's Two Hands means "His Power" or "His Blessing".

3.6.2 AL-TA'TEEL

3.6.2.1 In the Language - to discharge and to make empty.

3.6.2.2 Technically here - to reject or deny all or some of that which is obligatory for Allaah regarding His Names and Attributes. This is of 2 types.

3.6.2.2.1 Complete Ta'teel - like the Jahmeeyah who deny the Attributes and some of them deny the Names.

3.6.2.2.2 Partial Ta'teel - like the Ash'areeyah who deny some of the Attributes.
- The first of this Ummah to do this was Ja'd ibn Dirham.

3.6.3 AT-TAKYEEF

- to try to describe "how" an Attribute is. e.g. To say: How Allaah's Hand is, is like this and that, or How His Descending is, is like this and that.

- Takyeef differs to Tamtheel and Tashbeeh in two ways:

3.6.3.1 Takyeef is to Relate How Something is, with Restriction or Not by way of resembling. While Tamtheel and Tashbeeh indicate how something is in a restricted sense, by way of a likeness or resemblance respectively.

- Takyeef is more general.
- All who do Tamtheel, are doing Takyeef. But vice versa is NOT the case.

3.6.3.2 Takyeef is Particular to Allaah's Attributes, while Tamtheel is concerned with His Decree, Description and Self.

3.6.4 AT-TAMTHEEL

To affirm something is alike another in every way.

3.6.5 AT-TASHBEEH

To affirm a resemblance in most attributes.

- Note: The terms Tamtheel and Tashbeeh are sometimes interchangeable.

Tashbeeh is of two kinds:

3.6.5.1 Tashbeeh of the creation with the Creator - to affirm for the creation that which is particular to the Creator

(1) Tashbeeh concerning His Rights - e.g. to say that others have the right to be worshipped alongside Allaah.
(2) Tashbeeh concerning His Lordship - e.g. to say that there are other creators alongside Allaah.

(3) Tashbeeh concerning His Attributes - to give others His Attributes that are particular to Him - e.g. see quoted poetry.

3.6.5.2 Tashbeeh of the Creator with the creation - to affirm for Allaah, concerning His Self and Attributes which are particular to Him, the likes of attributes of the creation.

e.g. to say that Allaah's Two Hands are like the creation's hands. The first of this Ummah to introduce this was Hishaam ibn al-Hakam ar-Raafidee.

3.6.6 AL-ILHAAD [SEE (7):180; 3.4.2.1]

3.6.6.1 In the Language - to deviate, to turn aside.

3.6.6.2 Technically here - to deviate from that which is obligatory to believe in and act upon. This is of 2 kinds.

3.6.6.2.1 Al-Ilhaad in the Names of Allaah

- to abandon the obligatory truth concerning them, and this is of 4 kinds:
1. to deny anything from them or from what is proven of the Attributes - as done by the people of Ta'teel.
2. to make His Names an indication of resembling the creation - as done by the people of Tashbeeh.
3. to name Allaah with names that He has not given Himself - as done by the Christians who call him "Father" and the philosophers who call Him "The Prime Mover."
4. to derive from His Names, names for the idols - as done by the Mushriks who derived al-Laat from His Name al Ilaah and who derived al'Uzzah from His Name al 'Azeez.

3.6.6.2.2 Al-Ilhaad concerning His Verses
- this is of two types:
1. Relating to the Law-Related Verses - to distort them or deny the reports that must be believed in, or to disobey its rulings.
2. Relating to the Decree-Related Verses - to attribute these things to other than Allaah or to believe He has a partner in His acts of Creation and Decreeing.

Chapter 4 : The Correctness of the Way of the Salaf and a Refutation of the Claim that the Way of the Khalaf is Better in Knowledge and Wisdom

4.1 THE WAY OF THE SALAF IS INDEED THE ONLY CORRECT WAY

- This is proven from two angles:

4.1.1 THE BOOK AND THE SUNNAH INDICATE THE WAY OF THE SALAF

- Hence their way does conform to the Book and Sunnah.
- They had the best understanding of them, and were the strongest in believing in them and acting upon them.
- After all, they came in their language and in their era.

4.1.2 EITHER THE TRUTH LIES WITH THE SALAF, OR ELSE IT LIES WITH THE KHALAF

The later statement is false because:
- it implies that Allaah, His Messenger, the Companions all spoke falsely concerning the truth which is obligatory to believe in.
- Hence the presence of the Book and the Sunnah is a pure detriment.
- Hence the people were left with no Book or Sunnah that offered them any good.

- All of this is clearly false.
- Hence the truth lies with the Salaf.

4.2 SOME OF THE IGNORANT HAVE SAID:

"The way of the Salaf is safer, but the way of the khalaf is more knowledgeable and more wise."

4.2.1 THERE WERE 2 CAUSES FOR THIS SAYING:

4.2.1.1 That the One Who Said it [Falsely] Believed that Allaah had no Real Attributes that Could be Proven from the Texts

4.2.1.2 That the One Who Said it [Falsely] Believed that the Way of the Salaf was:

- To believe merely the words of the Attributes offered by the text, without believing any meaning for them.
- So he felt that the way of the khalaf - to assign meanings that differed from the most apparent meanings that indicate affirmation of the Attributes - was deeper in knowledge and wisdom than that of the Salaf.

4.2.2 THIS FOOL'S SAYING COMPRISES OF SOME TRUTH AND SOME FALSEHOOD

- The truth - is to say the way of the Salaf is safer.
- The falsehood - the rest of the statement. And it's false for many reasons:

4.2.2.1 It Contradicts His Saying that the Way of the Salaf is Safer

- Knowledge is a cause of safety and wisdom is how to use it.
- There is no safety without knowledge and wisdom.
- The way of the Salaf is safer, more knowledgeable and more wise.

4.2.2.2 His belief that the Texts Do Not Prove any Real Attributes for Allaah is False, being based on evil doubts, and the opposite is proved by the intellect, the Fitrah, and the Sharee'ah.

1. The intellect - All that exists have attributes of either perfection or deficiency.

- The second possibility is false for the Perfect Lord who indeed points out the deficiencies in the false gods in order to show that it's futile to worship them.
- Hence the first is only possible - that Allaah has affirmed for Himself Attributes of perfection.
- And indeed we see the completeness of His creation.
- Hence the One who gave these complete attributes is all the more Complete and Perfect.

2. The Fitrah - All pure souls love, honour and worship Allaah because all pure souls naturally love, honour and worship that which possesses Attributes of Perfection.

3. The Sharee'ah - There are many proofs:

- The Qur'aan (59):22-24; (30):27; (2):255
- Hadeeth "O people ... indeed you are calling upon the Hearer, the See-er ..."

4.2.2.3 His Belief that the Salaf Believed in Hollow Words with No Meaning is also False

- They were the most learned of the Ummah, regarding the words and meanings of the texts.
- They were the first to affirm meanings that befit Allaah - in accordance to what He and His Messenger wanted.

4.2.2.4 The Salaf were Inheritors of the Prophets and Messengers, learning from the Message of Tawheed-ul-Ulooheeyah, and from the true realities of Faith.

- But the khalaf learned from the Magians, Polytheists, Jews and Greeks and their offspring.
- So how can the khalaf be more knowledgeable and wise than the Salaf bearing in mind their respective sources of knowledge?

4.2.2.5 The Leaders of Khalaf Admitted that They Themselves were Confused about this Matter

- refer to the poetry and quote from ar-Raazee.
- So how can those who were in a state of misguidance and confusion [i.e. the leaders of the khalaf] be more knowledgeable and wise than the followers of the Prophets who knew the true realities of Faith and knowledge [i.e. the Salaf]?

4.2.3 HENCE:

- The way of the Salaf is safer, more knowledgeable and more wise.

Chapter 5 : What Some of the Later People Quote to be the Position of the Salaf

5.1 SOME OF THE PEOPLE SAY:

"The way of the Salaf regarding Allaah's Attributes is to leave the texts as reported, while believing that the most apparent meaning is not the intended meaning"

- This statement hinges on what is meant by "most apparent" [Dhaahir].

5.1.1 IF WHAT IS MEANT BY THIS IS THE MOST APPARENT MEANING, BEFITTING HIS MAJESTY, WITHOUT MAKING ANY RESEMBLANCES, THEN THIS IS WHAT IS MEANT.

- Hence the above statement is a lie against the Salaf.

5.1.2 IF WHAT IS MEANT BY THIS - AS IS THOUGHT BY SOME - IS TO RESEMBLE ALLAAH TO HIS CREATION, THEN THIS IS NOT WHAT IS MEANT.

- Hence with this meaning, the above statement is correct.
- But this possibility is impossible as resembling the Creator to the creation is prohibited so how can "the most apparent" meaning be something impossible?

5.1.3 HENCE THE MEANING OF 5.1.1 IS THE ONLY VALID ONE AND HENCE THIS STATEMENT IS A LIE AGAINST THE SALAF.

Chapter 6 : What Some of the Later People Say to Cover Truth with Falsehood

6.1 SOME OF THE PEOPLE SAY:

"There is no difference between the way of the Salaf and of the people of Ta'teel [i.e. the people of Tahreef], for all of them agree that the verses and hadeeths do not indicate Attributes for Allaah, but then the people of Ta'teel thought there would be some benefit in giving an explanation, because of the pressing need for it, and so they specified the intended meaning, while the Salaf held back from specifying anything in case they specified the wrong meaning."

- This is a clear lie upon the Salaf for the following reasons:

6.1.1 THE SALAF CLEARLY SPECIFIED ATTRIBUTES FOR ALLAAH

- they never denied texts proving Attributes for Him, befitting His Majesty, and instead they rejected anyone who would deny the Attributes. e.g. the statement of Nu'aym bin Hammaad al-Khuzaa'ee.

6.1.2 THE PEOPLE OF TA'WEEL WERE THE ADVERSARIES OF THE SALAF

- they accused the Salaf of Tashbeeh and Tajseem.
- So how could they have been in agreement when they were adversaries? Indeed the people of Ta'teel opposed the Salaf because the Salaf believed in the Attributes, with meanings befitting Allaah, without Tashbeeh or Tajseem.

Chapter 7 : Some Sayings of the Salaf Concerning Allaah's Attributes

7.1 "LEAVE THEM ALONE AS THEY WERE REPORTED, WITHOUT [RELATING] HOW"

- Related from Makhool, az-Zuhree, Maalik bin Anas, Sufyaan ath-Thawree, al-Layth bin Sa'd and al-Awzaa'ee.

7.1.1 IT REFUTES THE PEOPLE OF TA'TEEL.

i.e. the part saying "Leave them alone as they were reported"

7.1.2 IT REFUTES THE PEOPLE OF TASHBEEH

i.e. the part saying "without [relating] how"

7.1.3 IT PROVES THAT THE SALAF DID CONFIRM THE CORRECT MEANINGS BEFITTING ALLAAH

For the texts dealing with the Attributes, from two angles:

7.1.3.1 The Part Saying "Leave them Alone as they were Reported" Means: to leave alone the meanings.

- And if they believed there was no meaning to the words, they would have said: "Leave the words alone and don't delve into the meaning"

7.1.3.2 The Part Saying "Without [relating] How" clearly shows affirmation of the real meaning.

- Otherwise they would not need to deny asking or relating how.

7.2 "WE BELIEVE IN THEM AND AFFIRM THEM, WITHOUT [RELATING] HOW AND WITHOUT MEANING"

-Related by al Imaam Ahmad concerning the hadeeth of Allaah's descending and the like.

7.2.1 SO WHAT IS THE MEANING OF THE PART: "WITHOUT HOW?"

There is a "how" concerning Allaah - but it is unknown to us.

It can only be known by way of:

- Seeing directly or
- A report of someone truthful
- And none of these exist concerning how Allaah's Attributes are.

7.2.2 SO THE MEANING OF "WITHOUT HOW" IS "WITHOUT RELATING HOW"

- And it does not mean to deny any "how" for Allaah's Attributes, for that would be pure Ta'teel.
- So what's the meaning of the part "without meaning"?
- Ahmad is talking about the twisted meanings of the people of Ta'teel who adopted non-apparent meanings. This is also shown by what Ibn Taymeeyah says: "All the scholars ... are agreed upon having Faith in ... without giving explanation..." He means the explanation of the people of Ta'teel.
- Hence the word "meaning" or "explanation" is of two kinds:

7.2.2.1 The Acceptable Meaning/Explanation - which the Companions and their followers were upon i.e. the most apparent meanings which befit Allaah's Greatness.

7.2.2.2 The Unacceptable Meaning/Explanation - which the Companions and their followers were not upon.

Chapter 8 : That Allaah is Most High and Above (Al-Uluww)

This is split into two categories:

8.1 ALLAAH'S ATTRIBUTES ARE MOST HIGH [AND PERFECT]

i.e. Allaah possesses every Attribute of perfection, in the highest and most perfect form.

8.2 ALLAAH HIMSELF IS MOST HIGH AND EXALTED ABOVE HIS CREATION

Proved by the Book, Sunnah, the Companions, the intellect, and instinct.

8.2.1 THE BOOK AND SUNNAH

8.2.1.1 Directly Mentions Him Being Above His creation - e.g. (2):255, (87):1, (16):50, (20):5, (67):16, and hadeeth: "... and the throne is above that and Allaah is above the throne" [at-Tabaraanee and Ibn Khuzaymah - authentic] and "And that you don't believe in me even though I am the trustworthy one of He who is above the heavens?"

8.2.1.2 Mentions Things Rising to Him - e.g. (35):10, (70):4, (4):158, and hadeeth: "Nothings ascends to Him except that which is good and pure" and: "the actions of the night rise to Him before the actions of the day and the actions of the day before the actions of the night."

8.2.1.3 Mentions Things Descending from Him - e.g. (69):43, (16):102, and hadeeth: "Our Lord descends to the lowest heaven when the last third of the night remains" [al-Bukhaaree and Muslim].

8.2.1.4 Altogether this fact is established via Mutawaatir proofs

8.2.2 THE CONSENSUS

All the Companions, their students and the scholars of Ahl-us-Sunnah are agreed upon this.

- al-Awzaa'ee stated it during the time of Jahm.
- None of them said the contrary to this.

8.2.3 THE INTELLECT

The clear mind proves this from two angles:

- Highness is an attribute of perfection and to Allaah belongs all perfection, so He must possess this Attribute.

- The opposite of this is lowness - an attribute of deficiency, which Allaah is free of - so He must possess the opposite i.e. Highness.

8.2.4 THE IN-BORN INSTINCT

- All the creation, when doing worship, directs itself to that which is High and Exalted, and turns their faces up and not to any other direction.
- Even Aboo al-Mu'aalee (a person of kalaam) had to accept this.

8.3 VERSES THAT THE JAHMEES TRY TO USE TO REFUTE THIS FACT

8.3.1 (6):3

Actually means either of the following two possibilities:

- He is the only One who is to be worshipped in the heavens and earth.
- Or firstly Allaah says He is above the heavens; then He says He knows all we do in the earth, and His Highness above the heavens does not prevent Him from having this knowledge.

8.3.2 (43):84

- Means that Allaah's right to be worshipped is established in both the heavens and the earth, although He is above the heavens, in the same way it is said that so and so is a leader in two cities - i.e. his leadership extends over two cities although he himself is only in one of them.

Chapter 9 : Whether Direction [Jihah] is Affirmed for Allaah or Not

We neither affirm or deny the word 'direction' [al Jihah] to Allaah, but look to see what is meant by it.

9.1 IF WHAT IS MEANT IS THE DIRECTION OF LOWNESS:

- Then this is to be denied from Allaah, because He is the Most High and has made Highness obligatory for Himself and His Attributes.

9.2 IF WHAT IS MEANT IS THE DIRECTION OF ABOVE AND HE IS SURROUNDED BY THIS DIRECTION

- Then this is to be denied from Allaah.
- He is too Mighty and Majestic to be surrounded by anything created.
- And indeed, His [created] foot-stool extends over the heavens and the earth.
- Also refer to Qur'aan (39):67.

9.3 IF WHAT IS MEANT IS THE DIRECTION OF ABOVE, BEFITTING HIS MAJESTY AND GREATNESS, WITHOUT BEING SURROUNDED BY THIS DIRECTION

- Then this is correct and obligatory for Him and is to be affirmed for Him.
- refer to quote from 'Abdul-Qaadir al-Jeelaanee.

9.4 IF SOMEONE WERE TO SAY:

"If you deny that anything of Allaah's creation can surround Him, then what do you say about ... that Allaah ... is "in" [fee] the sky [or heaven] [as-Samaa].

- Then the reply is that Him being "in" the sky does not necessarily mean He is surrounded by the sky/heaven. Especially when knowing that He is the Full Master of everything and the Qur'aan (39):67.
- So the meaning of "in the sky [or heaven]" is of two possibilities:

9.4.1 THAT "SKY" MEANS "ABOVE"

i.e. that Allaah is in the above - i.e. the direction of above.

- This meaning for "sky" as "above" is established in the Qur'aan (30):24 - as rain comes from the clouds and not the sky.

9.4.2 THAT "IN" MEANS "UPON"

i.e. that Allaah is upon the sky - i.e. upon the heaven.

- This meaning for "in" as "upon" is established in many places in the Qur'aan e.g. (9):2

Chapter 10 : Concerning Allaah's Istiwaa Upon His Throne

10.1 THE MEANING OF AL ISTIWAA

10.1.1 IN THE LANGUAGE

Its meanings revolve around perfection and completion, and it is used in 3 ways in the Qur'aan:

10.1.1.1 In an Unrestricted Manner - e.g. in (28):14 - i.e. that Moosaa became complete [in manhood and strength].

10.1.1.2 Bounded with "Ilaa" "to" - e.g. in (2):29 - i.e. that He turned to it with full attention OR "Ilaa" means "'Alaa".

10.1.1.3 Bounded with "'Alaa" "upon" - e.g. in (43):13 i.e. meaning "above".

10.1.2 HENCE ALLAAH'S ISTIWAA UPON HIS THRONE MEANS:

- That He is above and established upon it in a manner that befits Him.
- It is one of His Attributes that pertain to His Actions.
- And this is proved by the Book, the Sunnah, and the Consensus of the Salaf.

10.1.2.1 The Book - e.g. (20):5

10.1.2.2 The Sunnah - e.g.. the hadeeth of Qataadah ibn an-Nu'maan reported by al-Khallaal (Saheeh).

10.1.2.3 The Salaf - e.g.. The statement of 'Abdul Qaadir al-Jeelaanee; and that not one of them said He is not upon His throne; and Ahl-us-Sunnah agreed that He is upon His throne.

10.2 MAALIK'S STATEMENT

"al Istiwaa is not unknown, and how it is cannot be comprehended, and Faith in it is obligatory and asking about is innovation."

- (The likes of it has also been reported from his teacher Rabee'ah ibn Abee 'Abdir-Rahmaan)

10.2.1 "AL-ISTIWAA IS NOT UNKNOWN"

i.e. not unknown in the language - for it means to be above.

10.2.2 "HOW IT IS CAN NOT BE COMPREHENDED"

i.e. by the minds, nor does the Revelation describe it - so how it is, is unknown.

10.2.3 "TO ASK ABOUT IT IS INNOVATION"

i.e. it was not known in the time of the Prophet (sallallaahu alayhi wasallam) or his Companions.

10.2.4 THIS STATEMENT IS A GENERAL RULE FOR THE ATTRIBUTES

Allaah has affirmed Himself or via His Messenger (sallallaahu alayhi wasallam) - Allaah informed us of the Attributes - but not how they are.

10.2.5 TALKING ABOUT ALLAAH'S ATTRIBUTES FOLLOWS ON FROM TALKING ABOUT HIMSELF

- If we affirm Allaah Himself without asking how, then we should do the same for His Attributes.

10.3 WHAT THE INNOVATORS SAY:

10.3.1 IF A JAHMEE ASKS:

"How does Allah descend to the lowest heaven?" Then reply: "He informed us that He does descend - but He did not inform us how!"

10.3.2 IF ANOTHER ASKS:

"How is one of Allaah's Attributes?"

- Then reply: "How is His Self?!" - And the Jahmee will not be able to answer. So say: "In the same way you can't describe how His Self is, neither can you do the same with His Attributes, because attributes follow on from the One who possesses them!"

10.3.3 IF ANOTHER SAYS:

"If His Istiwaa upon the throne means He is upon it, then that means he is bigger or smaller or the same size as the throne. And this must mean He has a body and this is prohibited for Allaah." Then reply: "None of your baseless deductions are correct. No doubt Allaah is greater than any of the creation, but He is far removed from your false deductions."

10.3.3.1 Concerning if Allaah has a "Body" [al-Jism]

Then the word is not mentioned in the Revelation or by the Salaf - so we neither affirm or deny the word. But we look at its meaning.

1. If it means a newly assembled group of parts which are in need of each other, then this is prohibited for Allaah.

2. If it means something that exists by itself, having attributes befitting it, then this is not prohibited for Allaah because He exists by Himself and has Attributes of perfection that befit Him.

10.3.4 IF ANOTHER SAYS:

"If you have explained His Istiwaa upon His Throne as He is above and upon it, then that means He needs the throne to support Him."

- The reply: "All who recognise His Greatness and Power would never even think this for one moment - especially when He is free of all need while all the creation is in absolute need of Him. Hence your deduction is false."

10.3.5 IF A PERSON OF TA'TEEL SAYS:

"Because of all these deductions, al-Istiwaa must mean al-Isteelaa - i.e. that Allaah conquered or over powered His throne." Then reply:" No this is not correct for several reasons:

10.3.5.1 If the False Deductions were Correct, then that would still not prevent al-Istiwaa having its intrinsic meaning.

10.3.5.2 Using this meaning for Istiwaa Leads to False Conclusions e.g.:

1. Differing with the consensus of the Salaf.
2. It would lead to saying He did Istiwaa upon the earth, while Allaah is far above this.
3. It would lead to saying He had not conquered, or had no power over, the throne until after He completed creating the heavens and earth.

10.3.5.3 This Meaning is Not Possible in the Arabic language!

10.3.5.4 Since this is a Figurative Meaning, then its Only Acceptable after Fulfilling 4 Conditions:

1. An authentic proof is needed to take the meaning away from the natural one to the figurative one.
2. This figurative meaning must be possible in the language!
3. This figurative meaning must be valid in this context.
4. A proof is needed to say that this figurative meaning is the correct one out of all the possible figurative meanings.

10.4 THE 'ARSH

10.4.1 LINGUISTICALLY

Means the throne of a king, e.g. (12):100; (27):23.

10.4.2 AS FOR THE 'ARSH UPON WHICH ALLAAH DID ISTIWAA

- it is a mighty throne which encompasses all the created things, being higher than them and greater than them.
- refer to the hadeeth of Aboo Dharr related by Aboo Haatim, Ibn Hibbaan, Ahmad and others - Saheeh.

10.5 THE KURSEE

10.5.1 LINGUISTICALLY

Means the throne upon which one remains.

10.5.2 AS FOR THE KURSEE WHICH ALLAAH HAS APPELLED TO HIMSELF:

- it is the place of His Feet.
- refer to the statement of Ibn 'Abbaas (mawqoof) related by al-Haakim.
- As for narrations from the Salaf, that it means the 'Arsh or it means knowledge, then these are not authentic, as mentioned by Ibn Katheer.

Chapter 11 : Concerning Allaah Being with His Creation (Al-Ma'eeyah)

11.1 ALLAAH HAS AFFIRMED THIS FOR HIMSELF

- Qur'aan: (57):4; (8):19; (20):46.
- Hadeeth: "Do not grieve - Allaah is with us" [Bukhaaree and Muslim (Eng. Vol. 4 H7150)]
- And there is ijmaa of the Salaf concerning this.

11.2 THE MEANING OF MA'EEYAH

11.2.1 IN THE LANGUAGE

- indicates an unrestricted association and companionship.

But what its meanings imply will differ according to the word appended or connected to it, or according to the context or situation.

For instance, it can mean:

11.2.1.1 To mean to actually mix or mingle.

e.g. I mixed the water with the milk.

11.2.1.2 To imply help and support.

e.g. The one who is helping may say: I am with you

11.2.1.3 To imply a threat and warning

e.g. The punisher may say to the criminal: Go - but I am with you.

Hence it's meaning are in agreement and so it's a Mutawaatee word; although its implications and rulings differ according to whatever it is appended to.

11.2.2 AL MA'EEYAH WHICH IS ASCRIBED TO ALLAAH

11.2.2.1 - It's used in it's real sense and not figuratively, except the Ma'eeyah of Allaah with His creation is not like the Ma'eeyah of the creation with the creation.

- His Ma'eeyah is a higher more perfect form.
- And that which is deduced from the Ma'eeyah of the creation with the creation can not be applied to the Ma'eeyah of Allaah with His creation.

11.2.2.2 - On the other hand, some of the Salaf explained it to mean His Knowledge of His creation.

- This refutes the Huloolee Jahmee- s who say that Allaah Himself is in every place.
- Hence these Salaf explained that this Ma'eeyah affirmed for Allaah, does not mean that He Himself is with us.
- As that would be absurd, contradicting the mind & Sharee'ah; it would contradict His 'Uloow which is obligatory for Him; and it implies that the creation surrounds Him.

11.3 THE MA'EEYAH OF ALLAAH IS OF TWO CATEGORIES

11.3.1 THE GENERAL SENSE

He encompasses all His creation - in terms of His knowledge, Omnipotence etc. and other aspects of Him being the only Lord and Sustainer (Ruboobeeyah).
This category, obligates its believer to have complete fear and awareness of Allaah.

- Examples (57):4; (58):7.

11.3.2 THE SPECIFIC SENSE.

He assists and supports all who are entitled to be supported, from the Messengers and their followers.
This category obligates its believer to have complete courage and persistence.

- Examples (16):128; (9):40.

11.4 IS AL MA'EEYAH AN ATTRIBUTE THAT RELATES TO ALLAAH'S SELF OR TO HIS ACTIONS?

11.4.1 WHEN USED IN THE GENERAL SENSE

It's an Attribute that relates to His Self, as it has always existed and will always exist.

11.4.2 WHEN USED IN THE SPECIFIC SENSE

It's an Attribute relating to His Actions, as it occurs when the causes for it exist, and ceases when it's causes are absent.

[e.g. it occurs when the believers need the help and not when no help is needed.
e.g. it occurs for the believers and not the disbelievers].

Chapter 12 : Concerning the Texts that Affirm Allaah's Uluww (Being Above the Creation) and Allaah's Ma'eeyah (Being With the Creation)

12.1 FIRSTLY THE SHAYKH POINTS OUT A BENEFICIAL POINT:

(Mentioned by the author of al- 'Aql wan- Naql p.43- 4 vol.1):
If there is a contradiction between two proofs, then there are three possibilities:

12.1.1 A CONTRADICTION BETWEEN TWO DEFINITE [QAT'I] PROOFS.

- i.e. even the mind can definitely affirm their meanings.

12.1.1.1 Hence there can be no contradiction

Because if there was a contradiction, then one of them would have to be eliminated, but the Qat'i proof must be accepted. And if both are accepted, then this too is absurd - if they do contradict - as it leads to accepting two contradictory things.

- Hence there can be no contradiction.

12.1.1.2 Hence if it is thought that there's a contradiction: then it's

Because in reality one or both are not Qat'i.

Or because there is no contradiction, in that either of them can be interpreted in another way.

12.1.1.3 And there's no contradiction between an abrogated text and the abrogating text:

- As the abrogated text no longer exists and is not valid.
- And nothing can oppose the abrogating text.

12.1.2 A CONTRADICTION BETWEEN TWO LESS DEFINITE [DHANEE] PROOFS

- i.e. they are Dhanee in their meaning [Dhalaalah] and/or their authenticity [Thuboot]. Hence the stronger one is sought and it will take precedence.

12.1.3 A CONTRADICTION BETWEEN A QAT'I PROOF AND A DHANEE PROOF

The Qat'i proof takes precedence.

12.2 IN THIS CASE BOTH SETS OF TEXTS ARE QAT'I

- The texts affirming His 'Uloow and those affirming His Ma'eeyah are Qat'i in meaning and authenticity.

12.3 AND ALLAAH HAS COMBINED THESE TWO ATTRIBUTES IN THE VERY SAME AAYAH:

- Qur'aan (57):4
Hence there can be no contradiction, for several reasons.

12.3.1 THE TEXTS THEMSELVES HAVE COMBINED THE TWO!

- See above verse.
And the texts would never produce something contradictory and absurd.

12.3.2 AL MA'EEYAH DOES NOT NECESSARILY IMPLY MIXING OR BEING INCORPORATED IN A PLACE.

- See previous chapter: for something can be above and with us;
- e.g. "We continued to travel while the moon was with us." And this phrase makes perfect sense - even though the moon is in the sky and not on the earth next to the travellers.
- Hence if we can combine 'Uloow and Ma'eeyah concerning the creation; then it's all the more permitted concerning the Creator.

12.3.3 EVEN IF WE ASSUMED THERE WAS A CONTRADICTION

i.e. between the 'Uloow and Ma'eeyah of the creation. Then this does not mean the same applies to the Creator.

- As there is nothing like Him in all His Attributes.

So His 'Uloow and Ma'eeyah need not be like that of the creation.

12.4 SIMILARLY WE CAN COMBINE THE TEXTS AFFIRMING HIS 'ULOOW AND HIS BEING INFRONT OF THE ONE WHO IS PRAYING.

12.4.1 THE TEXTS THEMSELVES HAVE COMBINED THEM.

And the texts would never produce contradictions and absurdity.

12.4.2 BEING HIGH NEED NOT CONTRADICT BEING INFRONT.

- e.g. "The Sun is in front of my face" [while a man looks at it rising]

And this phrase is correct in the language and makes sense.

Hence if we can combine these two concerning the creation, then we can, all the more, do so concerning the Creator.

12.4.3 EVEN IF WE ASSUMED THERE WAS A CONTRADICTION:

- i.e. between being "high" and being "infront" concerning the creation.

Then the same need not be the case for the Creator.

- There is nothing like Him in all of His Attributes. So His Being High and Infront need not be like that of the creation.

Chapter 13 : Concerning Allaah's Descent to the Lowest Heaven (an-Nuzool)

13.1 AHL- US- SUNNAH ARE AGREED ABOUT HIS NUZOOL

- Hadeeth in Bukhaaree and Muslim [Eng. Vol. 1/H1656-1661 gives some very similar narrations] from Aboo Hurairah and about 27 other companions (ra): "Our Lord descends to the lowest heaven in the last third of the night..."

- His Nuzool is one of His Attributes that pertain to His Actions. It is real in a manner befitting His Majesty.

13.2 IT DOES NOT MEAN HIS COMMAND DESCENDS

- Nor does it mean His Mercy or one of His angels descends - for several reasons:

13.2.1 IT DIFFERS FROM THE APPARENT MEANING OF THE HADEETH.

- For what is most apparent is that the Nuzool is ascribed to Allaah.

13.2.2 IT WOULD MAKE IT NECESSARY TO SAY THAT THERE IS AN OMISSION IN THE HADEETH.

- While the principle is that nothing is omitted.

13.2.3 HIS COMMAND AND MERCY DESCEND ALL THE TIME.

- and they don't only descend during the last third of the night.

If it is said:

"It is the descent of a special command or special mercy that descends only during that part of the night."

Then the reply is: "The hadeeth says that the limit of the descent is to the lowest heaven. So what is the point of the Prophet (sallallaahu alayhi wasallam) informing us of a mercy that reaches the lowest heaven and not to us on the earth?"

13.2.4 THE ONE DESCENDING CAN ONLY BE ALLAAH.

For the one descending says, in the hadeeth: "... who is seeking pardon so that I should pardon him..." - And only Allaah can say all this.

13.3 COMBINING THE FACT THAT ALLAAH IS HIMSELF ABOVE [AL 'ULOOW] AND THAT HE DESCENDS [AN- NUZOOL] TO THE LOWEST HEAVEN.

- These two facts are not contradictory because:

13.3.1 THE TEXTS THEMSELVES HAVE MENTIONED BOTH.

- And the texts would never produce contradiction or absurdity.

13.3.2 NOTHING IS LIKE ALLAAH IN ALL HIS ATTRIBUTES

- His Nuzool is not like the descent of the creation.
- So His Nuzool need not be contradictory in anyway, to His 'Uloow.

Chapter 14 : Affirmation of Face (al-Wajh) for Allaah

14.1 ALLAAH HAS A REAL FACE BEFITTING HIS MAJESTY

14.1.1 QUR'AAN (55):27

14.1.2 HADEETH:

Du'aa in the Prophet's Prayer Described (Eng.) P87- 88 reported by an- Nasaa-ee: "I ask you for the joy of looking at your Face..."

It's an Attribute that pertains to His Self.

14.2 IT'S NOT CORRECT TO DISTORT THE MEANING TO "REWARD"

- i.e. ath-Thawaab - for several reasons.

14.2.1 IT DIFFERS FROM WHAT IS APPARENT FROM THE TEXTS.

- So a proof is needed to use a non-apparent meaning. And no such proof exists.

14.2.2 THE "FACE" IS ATTRIBUTED TO ALLAAH.

So either it is:

(1) An Attribute of His, or
(2) It is not an Attribute but exists by itself - e.g. The House of Allaah.

So "reward" [ath-Thawaab] is a creation which is separate from Allaah.
And the Face is one of His Attributes.

So how can one be explained to mean the other?

14.2.3 THE "FACE" IS DESCRIBED SUCH THAT IT CAN NOT MEAN "REWARD"

- Hadeeth in Saheeh Muslim (Eng.): Vol.1:H343: "The splendour of His Face would burn any of the creation which His Sight extends to"

Chapter 15 : Concerning Affirmation of Two Hands (Yadaan) for Allaah

15.1 ALLAAH HAS TWO HANDS THAT BEFIT HIM.

- Both being from His Attributes that pertains to His Self being in a manner that befits Him.

15.1.1 QUR'AAN: (38):75

15.1.2 HADEETH:

al- Bukhaaree, (Eng.) Vol.9, H515; Muslim (Eng.) Vol. 2., H2179, "The Hand of Allaah is full and gives continuously."

15.2 IT DOES NOT MEAN "POWER" [AL- QOOWAH] OR "BLESSING" [AN-NI'MAH]

15.2.1 IT DIFFERS FROM WHAT IS APPARENT FROM THE TEXTS.

- And there's no proof for these figurative meanings.

15.2.2 THESE MEANINGS ARE IMPOSSIBLE IN THE LANGUAGE.

- As in Arabic, it's impossible to say that "Two Hands" means "Two Powers" or "Two Blessings".

15.2.3 POWER OR BLESSING IS NEVER FOUND IN THE DUAL FORM.

- While Hand is found as dual - i.e. the Two Hands of Allaah.
- So how can the former be meanings for the latter?

15.2.4 IF WE ASSUMED IT DID MEAN "POWER"

- Then referring to (38):75, it could then be correct to say that Iblees was also made by Allaah's Hands [i.e. Power, according to this false belief]. This is absurd!
- And Iblees would have argued against Allaah via this, as he would claim to be the same as Aadam - both being created by His "Power" - according to this false interpretation.

15.2.5 THE HANDS ARE DESCRIBED SUCH THAT THEY CAN ONLY BE HANDS.

- The texts have described a Palm for Allaah [al Kaff] and has affirmed Fingers [al- Asaabi'] and that His Hand Grasps [al Qabd] and Shakes [al Hazz]

- Hadeeth: al-Bukhaaree (Eng.) Vol. 9, H604; Muslim (Eng.) Vol. 4, H6699: "Allaah will grasp the heavens with His Hand and the earth with the other, then He will shake them ..."

Chapter 16 : Affirming Two Eyes (Aynain) for Allaah

16.1 ALLAAH HAS TWO EYES THAT BEFIT HIM.

- Ahl-us- Sunnah has agreed upon this - He Sees by them - them being real, not resembling the eyes of the creation.
- They are Attributes that pertain to His Self.

16.1.1 QUR'AAN (54):14

16.1.2 HADEETH:

Muslim Vol. 4, H7006: ""AND your Lord is not one-eyed"; and hadeeth quoted in 14.2.3

16.2 IT DOES NOT MEAN "KNOWLEDGE" OR "THE ABILITY TO SEE"

i.e. al 'Ilm or ar-Ru'yah, for several reasons.

16.2.1 IT DIFFERS FROM WHAT IS APPARENT FROM THE TEXTS.

- And there's no proof for these figurative meanings.

16.2.2 THE EYES ARE DESCRIBED SUCH THAT THEY CAN ONLY BE EYES.

- Refer to hadeeth quoted in 16.1.2

Chapter 17 : The Way in which the Two Eyes and Two Hands Have Been Mentioned in the Texts

17.1 IN THE SINGULAR FORM:

i.e. One Hand or One Eye.

- e.g. (67):1 and (20):39

17.2 IN THE PLURAL FORM

i.e. Hands and Eyes.

- e.g. (3):71; (54):14.

17.3 IN THE DUAL FORM

i.e. Two Hands and Two Eyes.

- e.g. (5):64 - and hadeeth in Mukhtasar-us-Sawaa'iq of Ibnul Qayyim: "When the slave stands in Prayer, he stands between the Two Eyes of ar- Rahmaan." [But the Shaykh points out that Ibnul-Qayyim does not have a full chain for this, nor a reference.]

17.4 ALL THESE FORMS ARE NOT CONTRADICTORY.

17.4.1 THE SINGULAR COVERS THE DUAL AND PLURAL.

- As this is correct in the language.
[e.g. Man is singular but is used for all of 'mankind' (used in the generic sense)].

17.4.2 IF THE SMALLEST PLURAL IS TWO

- Then there's no contradiction between the dual and plural.

17.4.3 IF THE SMALLEST PLURAL IS THREE [THE USUAL DEFINITION]

- Then refer to (54):14 - "Our Eyes".
- In Arabic, the plural can be used to show honour and praise. Hence Allaah says "Our Eyes" instead of "My Eyes", to show this Honour for Himself.
- And "Eyes" is also plural - agreeing with the plural pronoun of "Our".
- Hence when the possessor of the attribute and the attribute itself are in the plural forms - then an even greater and more intense form of praise is implied.

Chapter 18 : Concerning the Speech (Kalaam) of Allaah

18.1 THE BELIEF OF AHL-US-SUNNAH.

- They're agreed that He Speaks - this Attribute is real, being affirmed for Him in a manner that befits Him.
- He Speaks with letters [harf] and sound [sawt], however He chooses and however He chooses. His Speech contains words and meaning.
- His Speech is an Attribute that pertains to His Self - He's always had this Attribute.
- And His Speech is an Attribute that pertains to His Actions - it also occurs at specific, new instances.

18.1.1 PROOFS FROM THE BOOK

- (7):143 - His Speech is connected to His Will, occurring at new instances.
- (3):55 - His Speech contains letters as the spoken words have letters.
- (19):52 - His Speech contains sound as a call can only occur with sound.

18.1.2 PROOFS FROM THE SUNNAH.

- Hadeeth: "Allaah the Most High said: O Aadam, So he'll say: Labbayka wa Sa'dayka. So Allaah will call with a sound ..." [Bukhaaree: Book of Hajj and Muslim: Book of Eemaan - the last two hadeeth-s are similar].

18.2 THE BELIEFS OF THE INNOVATORS

The Karaameeyah - their saying is like that of Ahl- us- Sunnah, except they say: "It's something that newly occurred after not being there," to try to flee from occurrences which have no beginning.

The Kullaabeeyah - "It's a meaning that's established with Him, existing with Himself, like His Knowledge and Life, but is not connected to His Will. The letters and sounds are just an account which He created of the meaning which is with Him. It has four meanings - an order, a prohibition, a report and an inquiry."

The Ash'areeyah - like the saying of the Kullaabeeyah except they say that all the four meanings are one and the same. "So His speech has no categories, but consists of attributes. So the Tawrah, Injeel and the Qur'aan are exactly the same, except for the expression used." And the Ash'arees say the letters and sounds are just "an expression" of the Speech, as opposed to "an account".

The Saalimeeyah - "It's an attribute that exists with His Self, persisting with Him, as His Life and Knowledge does, but is not connected to His Will. It's words and sounds are combined - none precedes the other. Hence His Speech has always existed."

The Jahmeeyah and Mu'tazilah - "It's created and not one of His Attributes." Some deny the Speech completely. Others affirm but say it's created.

The Philosophers - Who basically say that His Speech is something imagined by the minds.

The Ittihaadeeyah - "All existence is one so all speech is His Speech."

All of these sayings contradict the Book, Sunnah and intellect.

18.3 THE QUR'AAN IS THE SPEECH OF ALLAAH

18.3.1 THE BELIEF OF AHL-US-SUNNAH.

- The Qur'aan is the Speech of Allaah, sent down and not created. It began from Him and will return to Him. He Spoke it - it being real - delivering it to Jibreel who brought it upon the heart of Muhammad (sallallaahu alayhi wasallam) .

- See (9):6; (38):29; (26):193-195.
- See hadeeth "Is there any man who will take me to his people, so that I may convey the Speech of my Lord" [Aboo Daawood and at-Tirmidhee].
- See hadeeth "When you take to your bed, say: O Allaah, I have submitted myself to You ..." [Muslim (Eng.) Vol 4., H6546].

18.3.2 THE SAYING OF THE SALAF.

- 'Amr bin Deenaar said: I have known the people for 60 years, and they've been saying that: "Allaah is the Creator and everything else is created except the Qur'aan which is His Speech being uncreated. It began from Him and will return to Him."

"It began from Him" - i.e. He Spoke it initially - refutes the Jahmees who say, "He created it in the form of something else."
"It will return to Him" - i.e. Only Allaah is to be described as speaking it. And it will raise up to Him, being removed from the hearts and mushaf-s when the people stop acting upon it. [as-Saheehah 1/127, No.86].

18.4 THE RECITATION OF THE QUR'AAN

- If what is meant is the servants act of reciting - then this is created.
- If what is meant is what is being recited - then this is the Qur'aan, the Speech of Allaah which is uncreated.
- Imaam Ahmad said: "Whoever says that his speech of the Qur'aan is created, meaning the Qur'aan [is created], then he's a Jahmee."

Chapter 19 : Concerning the Appearance of Ta'teel and its Origins

19.1 IT'S APPEARANCE

19.1.1 AL JA'D BIN DIRHAM.

- at-Ta'teel became widespread after the passing of the first three generations of Muslims, although it's origin emerged at the end of the era of the second generation of Muslims.
- The first to speak with this was al Ja'd bin Dirham who said: "Indeed Allaah did not take

Ibraaheem as a friend nor did he directly speak to Moosaa."
- Because of this evil saying, Khaalid bin 'Abdullaah al-Qasree the governor of 'Iraaq, executed him on 'Eed- ul Adhaa 119H.

19.1.2 AL JAHM BIN SAFWAAN

- He took the saying of al Ja'd and spread it.
- From him is the name of the Jahmeeyah sect derived.
- He was executed by Saalim bin Ahwaa in Marw in 128H.

19.1.3 THE GREEK AND ROMAN BOOKS

- Their books on philosophy were translated into Arabic within the second century. Hence their ideas spread.

19.1.4 BISHR BIN GHIYAATH AL MAREESEE

- During the third century these ideas became widespread as a result of this man and his like.
- The Imaams are agreed that these people are to be censured and some of them have ruled these to be Kaafirs. See ad- Daarimee's book refuting the kufr of Mareesee's ideas.
- Many later people took the ideas of Mareesee, eg. as ar- Raazee, al Ghazaalee & Ibn 'Aqeel.

19.2 IT'S ORIGIN

- at-Ta'teel came from the Jews, Mushriks, Saybeans and Philosophers.
- al Ja'd took his ideas from Abaan bin Sam'aan who took if from Taaloot, who took it from Labeed bin al A'sim, the Jew who casted magic on the Prophet (sallallaahu alayhi wasallam) .
- al Ja'd live in Harraan where there were many Saybeans and philosophers - and this environment certainly affected him.

19.3 THE BELIEFS OF THESE DENIERS.

- They believed that Allaah had no attributes that could be affirmed for Him; as they falsely claimed that affirming Attributes of Perfection for Him, leads to at-Tashbeeh.
- They only affirmed attributes relating to denial (the Salabeeyah), or those that are relative (the Idaafeeyah) or those that were both.

19.3.1 THE SALABEEYAH ATTRIBUTES

- i.e. they deny things that are not befitting for Allaah.
- e.g. They say that Allaah is One (Waahid) - meaning that any share of Him in terms of quantity, speech or partners, is to be denied. [Hence they've affirmed nothing and instead have just denied things].

19.3.2 THE IDAAFEEYAH ATTRIBUTES

- i.e. describing attributes in a relative sense.
- eg. They say they He is "The Originator (Mubaddi) and the Cause ('Illah)" meaning all things originate from Him, and not that He has affirmed Attributes of Beginning and Causing. [Again they affirm nothing and instead only deny things].

19.3.3 THE ATTRIBUTES THAT ARE SALABEEYAH AND IDAAFEEYAH :

- e.g. When they say that Allaah is "The First"
- Hence it's from the Salabeeyah in that any limits are denied from Him.
- And it's from the Idaafeeyah in that all other things come after Him.

Chapter 20 : Concerning the Way Adopted by the Deniers With Respect To Affirming and Denying Allaah's Attributes

20.1 THEIR FALSE WAY

- The criteria with them is the intellect. What it considers necessary to affirm, then it is to be affirmed. And what it considers necessary to deny, then it's to be denied.
- They then differ as to what the intellect does consider necessary to deny or affirm.
- So most of them deny them, explaining them figuratively.
- Some stop and resign knowledge of them to Allaah, but at the same time they deny that the relevant texts do indicate any attribute.
- And they claim that this way reconciles the texts and the intellect. But this is false as both the texts and the intellect agree in affirming attributes of Perfection for Allaah, but the intellect can not understand the details.

20.2 THEIR WAY RESEMBLES THOSE MENTIONED IN (4):60-62.

- They claim to be believers in the Revelation, but they don't accept all he (sallallaahu alayhi wasallam) brought.
- They, when called to the Book and Sunnah, in terms of affirming Attributes of Perfection for Allaah, they turn away in aversion.
- They have their own Taaghoot-s which they blindly follow and prefer over what the Messenger brought. And they go to these for rulings instead of to the Book and the Sunnah.
- They claim to only desire good and reconciliation of the texts and the intellect.

20.3 THE FALSE IMPLICATIONS WHICH FOLLOW ON FROM THEIR WAY.

- Their way implies that the Book and Sunnah clearly state disbelief and call to it as they are filled with texts that affirm Allaah's Attributes - while they say that to affirm these is at-Tashbeeh and Kufr.
- It implies that the Book and Sunnah do not make the truth clear, as nothing in it indicates denial of His Attributes of Perfection. While they think that denying them is the truth. They may use (19):65 and (112):4 to prove their way - but anyone with intelligence knows these show that nothing resembles Him in His Attributes and does not show that denial is obligatory.
- It implies that the Salaf spoke falsehood, or concealed the truth or were ignorant as there are mutawaatir reports from them affirming His Attributes of Perfection. And there's not a single report from them making denial obligatory.
- It implies that, if His Attributes of Perfection are denied, then attributes of deficiency must be affirmed. Hence these deniers go to something worse than what they were fleeing from.

20.4 THE DOUBTS AND FALSE IDEAS THESE DENIERS DEPEND ON.

- False claims, for instance that there's a consensus of what they say.
- False analogies leading to say that affirmation implies Tashbeeh.
- They dwell on words which have meanings that may or may not be correct for Allaah. Hence they end up completely denying them instead of determining which meanings are correct e.g. with respect to al Jism, al Hayyiz, al Jihah, etc.

Note: With respect to al Hayyiz - a restricted realm; then we halt at the words and look to the meaning. If what is meant is that the creation confines Him, then this is prohibited. If what is meant is that He is distinct and separate from the creation, then this is correct.

- Then they embellish these false arguments with fine words and fancy terms, to try to fool the ignorant.

20.5 ARGUMENTS THAT REFUTE THESE FALSE IDEAS.

- Their ideas are contradictory as what they affirm necessarily forces them to also affirm what they flee from and deny.
- Each group of them will contradict each other - one will say the mind makes obligatory that which another will say the mind makes prohibited! Even a single one of them will contradict himself in different places. This contradictory nature is one of the strongest proofs of their falsehood.
- Their denial necessarily leads to falsehood (see 20.3).
- The relevant texts offer no scope for ta'weel and if there was some scope, there's no proof to prefer the figurative meaning over the most apparent one.
- Interpreting the Attributes away is like how the Qaraamitah and Baatineeyah interpret away Salah, Sawm and other worships.
- The clear, uncorrupted mind does not try to turn or change the texts which affirm the Attributes. It does affirm Attributes of Perfection for Allaah, but cannot comprehend the details.
- The prominent ones of the deniers did recognise that the intellect can not reach the details of Tawheed, so we must accept the texts without distorting them.

Chapter 21 : Concerning the Fact that Everyone Who Engages in Ta'teel or Tashbeeh Has in Fact Engaged in Both Ta'teel and Tashbeeh

21.1 DEFINITIONS

21.1.1 THE MU'ATTIL

- is the one who does Ta'teel - i.e. denies anything from Allaah's Names or Attributes. E.g. the Jahmeeyah, Mu'tazilah, Ash'areeyah etc.

21.1.2 THE MUMATHTHIL

- is the one who does Tamtheel - i.e. affirms attributes for Allaah through likening Him with His creation. E.g. the Raafidee-s [Shee'ah], etc.

21.2 THE TAMTHEEL DONE BY THE MU'ATTIL.

The only reason why the Mu'attil does Ta'teel is because he believes that affirming the Attributes necessarily involves doing Tashbeeh, and so he denies the Attributes in order to flee from that. So he does Tamtheel first and then Ta'teel.

21.3 THE TA'TEEL DONE BY THE MUMATHTHIL.

He does this in three ways:

21.3.1 HE HAS DENIED THE TEXTS THAT AFFIRM THE ATTRIBUTES BY TAKING THEM AWAY FROM WHAT THEY MUST INDICATE

Which is that Allaah has Attributes that befit Him and which do not resemble those of the creation.

21.3.2 BY LIKENING ALLAAH TO THE CREATION, HE HAS DENIED EVERY TEXT THAT PROVES HE IS NOT LIKE THE CREATION, e.g. (42):11; (112):4.

21.3.3 BY LIKENING ALLAAH TO THE CREATION, HE HAS DENIED THE PERFECTION WHICH IS OBLIGATORY FOR HIM

By likening the Lord who is Perfect in every way, with the defective creation.

Chapter 22: The Warning Given by the Salaf to Stay Away from the People of Kalaam

22.1 DEFINITION.

Ilm-ul Kalaam [theological speech] is what the Mutakillimoon [theologians] invented, claiming it to be a part of the principles of the Religion, although it's away from what the Book and Sunnah brought.

22.2 SOME NARRATIONS FROM THE SALAF.

Refer to the sayings of Ahmad and also Ash-Shaafi'ee who stated that they should be publicly beaten.

22.3 THE TWO ATTITUDES TOWARDS THE PEOPLE OF KALAAM.

22.3.1 PUNISHMENT

- so that they should repent to Allaah and that others will not follow their way. This attitude relates to Allaah's Law.

22.3.2 SYMPATHY

- as we see the confusion Shaytaan has covered them in and we praise Allaah for saving us from their predicament. This attitude stems from Allaah's Decree.

22.4 THOSE OF THE PEOPLE OF KALAAM WHO ARE MOST PRONE TO BE MISGUIDED.

- They are those who enter this, but not into its extreme depths.
- This is because those who did enter the extreme depths of these beliefs, did realise the falsehood involved and so returned to the Book and the Sunnah.
- E.g. Some of their most prominent figures [refer to Chapter 4].

22.5 THE AUTHOR QUOTES MUCH ON THE SUBJECT FROM THE PEOPLE OF KALAAM.

And he did this to explain the truth against the people of Kalaam by using the sayings of their own leaders and prominent figures.

Chapter 23 : The Various Groups that Have Turned Away from Correct Belief in Allaah and the Hereafter

23.1 THE CORRECT WAY.

This is the way of the Prophet (sallallaahu alayhi wasallam) and his Companions and those who followed them in goodness.
Anyone who follows their way with knowledge and justice will come to know this.
And this is because they attained the true reality of Eemaan in Allaah and the Last Day, acknowledging that to be true and real, being sincere in their actions and following the Sharee'ah without any Shirk, innovation, Tahreef, or denial.

23.2 THE THREE ASTRAY GROUPS .

23.2.1 THE PEOPLE OF TAKHYEEL [IMAGINED CONCEPTS].

E.g. the philosophers, Baatineeyah, people of Kalaam etc. The essence of their way is:

23.2.1.1 Whatever the prophets brought concerning Eemaan in Allaah and the Last Day, are simply likenings or concepts which are not actually real. And so the intent behind all this is to simply benefit the common masses, who upon hearing all the descriptions of Allaah and the Last Day, would then follow the desired way of life.

23.2.1.2 The Extreme Ones claim that the prophets did not know the realities of these matters, and further claim that through their philosophy and through whom they claim to be awliyaa, one is more knowledgeable about these matters than the prophets! Hence these judged the messengers to be ignorant.

23.2.1.3 The Less Extreme of them say that the prophets did know the true realities of these matters, but related imagined unreal things to the people, in order to benefit them. Hence these judged the messengers to be liars.

23.2.1.4 When it Comes to Actions, some of them consider them to be real matters that all are obliged to do. But others take them symbolically claiming that only the common people are obliged by them, while the "special" people are not. E.g. they misinterpret the Salaah to mean their secret thoughts and conversations and Hajj to mean travelling to visit their shaykh-s, etc.

And the falsehood of their way is clear via the intellect, the senses and the Sharee'ah.

- Indeed we all witness that there are so many signs that Allaah exists and has perfect Attributes. And the order of the creation shows that behind it all is One who is Wise, Fully-in-Command and All-Powerful.
- And all the revealed Laws have proven Eemaan in the Last Day, which is a necessary consequence of Allaah's far-reaching Wisdom.
- And indeed most of the people are not upon these false beliefs, due to the natural aversion from such ideas. Hence there's no great need to refute these people of Takhyeel.

23.2.2 THE PEOPLE OF TA-WEEL [MISINTERPRETATION].

E.g. the People of Kalaam from the Jahmeeyah, Mu'tazilah, etc. The reality of their way is:

The texts concerning the Attributes are not to be understood according to their most apparent meaning, and the so the intended meaning is something contrary to the most apparent meaning. And they claim that the Prophet (sallallaahu alayhi wasallam) knew this but left the people to use their minds in order to derive the meanings, by diverting the most apparent meanings towards these derived meanings, with his aim being to test the people's minds. So one could hope for more reward according to the extent to which one tried to divert the meanings away from the most apparent meanings, and instead understand the texts in terms of the more irregular aspects of the language.

And this is what most of the people are upon, being confused and self-contradictory.

And these people outwardly show themselves to be aiding the Sunnah. But Allaah has exposed their screens, for many of the scholars did refute them. And Ibn Taymeeyah and others did engage in refuting these people more than any other, because most of the people are deceived by them as a result of their false display of upholding the Sunnah.

23.2.2.1 Their Way Concerning the Texts Dealing with the Hereafter is: That they have Eemaan in it, believing it to be real and not doing Ta-weel of these texts.

23.2.2.2 Hence the people of Takhyeel have surpassed them here, because they point out that the people of Ta-weel are in contradiction for using Ta-weel on the texts dealing with the Attributes, while not using it for the texts dealing with the Hereafter.

[While the people of Takhyeel are at least consistent in giving figurative meanings to both the Attributes and the Hereafter].

Indeed the people of Ta-weel will say: "We recognise that by necessity, the Messenger (sallallaahu alayhi wasallam) came affirming the Hereafter and we know the falsehood of any evil arguments that prevent such affirmation, hence it's obligatory to agree to affirming it."

23.2.2.3 The Proof Against the People of Ta-weel.

Their own words above are the decisive argument against them, for these words are correct not only concerning the Hereafter, but also for the texts concerning the Attributes.

Hence by this, it's clear that the people of Ta-weel are in clear self-contradiction

23.2.3 THE PEOPLE OF TAJHEEL [THOSE WHO ATTRIBUTE IGNORANCE TO THE SALAF].

They belong to many of those who claim adherence to the Sunnah and the Salaf. The essence of their way is:

23.2.3.1 The Texts Dealing with the Attributes are Unknown Words with unknown meanings such that the Prophet (sallallaahu alayhi wasallam) spoke about the Attributes without knowing the meanings.

On top of this, they say that the mind has no scope concerning the Attributes, hence they conclude that the Prophet (sallallaahu alayhi wasallam) , his Companions and the Salaf had no textural or intellectual knowledge of this matter. And this is one of the most baseless of all sayings!

23.2.3.2 Hence Concerning the Attributes: They pass by the words doing Tafweedh - resigning knowledge of the meaning to Allaah.

But some then contradict themselves by adding that the meaning is something different to what is most apparent from the texts. So they first claim only Allaah knows the meaning, and then say "but the meaning is different to the most apparent meaning"!!

23.2.3.3 Their False Proof for Engaging in Tafweedh.

They use (3):7, saying:
(1) That the aayaat dealing with the Attributes are amongst those unclear matters mentioned in the above aayah.
(2) That the hidden meanings mentioned in the above aayah are those resulting from diverting the meaning away from the most apparent one.
Hence they conclude that the aayaat of the Attributes have meanings which only Allaah knows, where the meanings are different to what's most apparent.

23.2.3.4 The Arguments that Refute Their Belief.

(1) When they say the meaning [Ma'naa] is in doubt, they are wrong, for the meanings of the Attributes are clear. As for the full reality [Haqeeqah] and how [Kayfeeyah] the Attributes are, then none knows this except Allaah.
(2) Their claim that the hidden meaning [Ta-weel] mentioned in the above aayah, is that it's a meaning that differs from what's most apparent, is wrong. For the Ta-weel mentioned in the above aayah has two meanings:

(a) It could mean Tafseer - i.e. an explanation of the meaning. Ibn 'Abbaas said that he was on of those firmly grounded in knowledge, who knew the Ta-weel. Hence with this meaning many of the Salaf paused after {and those who are firmly grounded in knowledge.} in the above aayah.

(b) It could mean the Haqeeqah and Kayfeeyah - i.e. the full reality and how something is. And none knows this except Allaah. Hence with this meaning, most of the Salaf paused after {and none knows the meaning [Ta-weel] except Allaah} in the above aayah.

(3) Allaah sent the Quraan to be pondered over, and so the people are to contemplate all of its meaning. Hence the aayaat dealing with the Attributes (and other matters) do have meanings that can be arrived at through contemplation. And those who had the closest understanding of this was the Prophet (sallallaahu alayhi wasallam) and his Companions.
(4) Abu Abdir-Rahmaan As-Sulamee narrated how the Companions, and they themselves would learn ten aayaat and not go further until they had learned them in terms of knowledge and action. And all this can not be possible if they were ignorant of the meanings, especially those concerning the Attributes which are the most important of matters.
(5) What the people of Tajheel say, implies that in the Book are hollow words, which don't clearly convey the Truth, while all this contradicts Allaah's Wisdom in sending the Book.

23.3 THE MEANING OF TA-WEEL.

It has two meanings:

23.3.1 IT MEANS TAFSEER

- i.e. an explanation of the meaning [See 23.4 also]. And this is used by most of the Mufassirs [those who present explanations of the meanings of the Quraan]. And this Ta-weel is known by the scholars.

This meaning of Ta-weel is found in the hadeeth where the Prophet (sallallaahu alayhi wasallam) prayed for Ibn 'Abbaas saying: ((O Allaah, give him understanding of the Religion and knowledge of Ta-weel.))

23.3.2 IT MEANS THE HAQEEQAH AND KAYFEEYAH

- i.e. the full reality and how something is. When concerning the Attributes, then none knows this Ta-weel except Allaah.

This meaning for Ta-weel is found in (7):53; (4):59; etc.

23.4 THE MEANING OF TAFSEER.

Ibn 'Abbaas explained that Tafseer is of four kinds:

23.4.1 THE TAFSEER WHICH IS KNOWN THROUGH THE ARABIC LANGUAGE.

23.4.2 THE TAFSEER WHICH ALL ARE OBLIGED TO KNOW.

Such as knowing the tafseer of Allaah's Names & Attributes, Salaah, Zakaah, etc.

23.4.3 THE TAFSEER WHICH IS KNOWN BY THE SCHOLARS

Because they have access to the relevant knowledge and understanding.

23.4.4 THE TAFSEER WHICH NONE BUT ALLAAH KNOWS.

Such as concerning the Haqeeqah and Kayfeeyah of Allaah's Attributes or of the Hereafter.

23.5 THE 'MEANING' AND THE 'TRUE REALITY'.

E.g. We understand the meaning of Istiwaa, but we don't know the true reality of it, or how it is.

E.g. We understand the meaning of honey, milk, fruit and the other things mentioned to be in Paradise; but we do not know their true reality - refer to (32):19.

Hence all the meanings can be reached by us, but the full reality of the Unseen matters can not.

And if it was true, that the meanings of these matters in the Book and Sunnah, are impossible to reach [as is claimed by some of the astray groups mentioned earlier], then what would be the benefit of them being mentioned to us, in the first place?

Chapter 24 : The Different Categories of Ahl ul-Qiblah in Relation to the Aayaat and Ahaadeeth Pertaining to Allaah's Attributes

24.1 AHL-UL QIBLAH

- are those who pray towards the Qiblah [of Makkah] and associate themselves to Islaam. They fall into six groups when faced with the above matter.

24.1.1 TWO OF THEM APPLY THE TEXTS ACCORDING TO THE MOST APPARENT MEANING .

24.1.1.1 The Mushabbihah [Who do Tashbeeh] - they ascribe attributes for the Creator, but declare them to be the same as those of the creation. Their way is false and is rejected by the Salaf.

24.1.1.2 The Salaf - who left the texts according to the most apparent meaning, in a manner befitting Allaah the Mighty and Majestic. Their way is certainly correct - see Chapters 3 & 4.

The difference is that the first engages in Tashbeeh, while the second rejects Tashbeeh. E.g. the Mushabbihah will say: "We can't understand any Knowledge, Descending, Hand, etc. except by way of likening them to those of the creation.

24.1.1.3 Arguments that Refute the Mushabbihah.

(1) The Revelation and the Intellect proves the Creator is different in all His Attributes. E.g. from the Book, refer to (42):11; and from the intellect it can be said: "How can the Creator Who is perfect in every way, be likened to the creation which is deficient?!

(2) When you ask the Mushabbihah about whether Allaah has a Self which resembles none of the creation, then they'd certainly accept this. So similarly they should also accept that His Attributes are different to those of the creation, for His Attributes follow on from His Self.
(3) We see all around us that even the attributes of the creation are different among themselves. For instance the hand of a man is not like the hand of an animal. Hence if this difference is exists within the creation, then the difference between the Creator and the creation will be even greater.

24.1.2 TWO OF THEM APPLY THE TEXTS ACCORDING TO WHAT IS CONTRARY TO THE MOST APPARENT MEANING.

And then they deny all of Allaah's Attributes, while some of them deny only some of them, while others only affirm events or situations [but not Attributes].

24.1.2.1 The People of Ta-weel - from amongst the Jahmeeyah and others who misinterpret the texts dealing with the Attributes to non-apparent meanings derived by themselves. E.g. they misinterpret His Hand to be His Blessing or Power etc.

24.1.2.2 The People of Tajheel - the Mufawwidhah who do Tafweedh, saying: "Allaah knows best what He meant by the texts dealing with the Attributes, but we do know that they do not indicate affirmation of any real attribute for Him." Yet their saying "but we do know..." contradicts Tafweedh, as Tafweedh is where one withholds having any knowledge.

The difference is that the first affirms a meaning but says it's different from what is most apparent from them; while the second deny knowledge of the meaning but still say that affirmation is not meant. Both of these are wrong.

24.1.3 TWO OF THEM HALT SHORT OF THE MATTER.

24.1.3.1 Those who say that the texts dealing with the matter may or may not affirm Attributes befitting Allaah.

24.1.3.2 Those who say absolutely nothing about the matter, doing no more than reciting the aayaat and hadeeth-s.

The difference between these is that the first permits both affirmation and denial, while the second says absolutely nothing. Both of these are wrong.

Chapter 25 : The Evil Names that the Innovators Have Fabricated Against Ahl us-Sunnah

Every prophet was given enemies who rejected the Truth and opposed it through all the means they had.

One of those means was through wrongfully branding the people of the Truth with evil names to try to scare other people from following them. [It should be noted that the names Ahl-us-

Sunnah have given the innovators, are because they do indeed engage in the innovations. So Ahl-us-Sunnah do this justly, to warn the muslims from innovation and it's people].

Hence the Prophet (sallallaahu alayhi wasallam) and his Companions faced this from the Mushrik-s - see (3):186.
They called him a magician, madman, fortune-teller, liar etc.

And similarly, the people of Knowledge and Truth have also faced this from the Innovators who wrongfully branded names of defamation and mockery onto them.

Some did so out of ignorance, thinking themselves to be upon the Truth. Others did so maliciously, to repel people from the Truth, even though they knew it to be the Truth.

25.1 THE JAHMEEYAH

- call Ahl-us-Sunnah "Mushabbihah" claiming that affirming the Attributes according to the most apparent meaning, is Tashbeeh.

25.2 THE RAAFIDHEE SHEE'AH

- call Ahl-us-Sunnah "Naasibee", i.e. adversaries of 'Alee, because they befriend Aboo Bakr and 'Umar. Hence the Shee'ah claim that anyone who befriends these two has automatically declared enmity for 'Alee and the Ahl-ul Bayt!!!

25.3 THE QADAREEYAH

- call Ahl-us-Sunnah "Mujabbirah" claiming that affirming Allaah's Decree implies that the slaves are forced upon the actions they do!!!

25.4 THE MURJI-AH

- call Ahl-us-Sunnah "Shukkaak" - the Doubters, as they say "I am a Believer if Allaah has Willed," while the Murji-ah forbid this saying and insist on only saying "I am a Believer," for they claim that to add "if Allaah has Willed," shows doubt in having Eemaan. [See 26.4.1].

25.5 THE PEOPLE OF LOGIC AND KALAAM

- call Ahl-us-Sunnah "Hashaweeyah" [people with no worth] and "Nawaabit" [weeds] and "Ghuthaa" [scum], as they think that any one who's not upon their logic and theology are unintelligent rabble. However the truth is that their way is not needed by an intelligent man, nor is it useful to a stupid man.

Chapter 26 : Concerning Islaam and Eemaan

26.1 ISLAAM.

26.1.1 LINGUISTICALLY

means "submission" [al Inqiyaad]

26.1.2 IN THE SHAREE'AH

it means "the surrendering of the slave, to Allaah, both outwardly and inwardly by carrying out its commandments and avoiding its prohibitions." Hence it comprises the whole Religion. See (5):3; (3):85.

26.2 EEMAAN.

26.2.1 LINGUISTICALLY

means "affirmation" [at-Tasdeeq]. See (12):17.

26.2.2 IN THE SHAREE'AH

It means "the affirmation of the heart that necessitates speech and action, i.e. belief of the heart, speech of the tongue, and action of the heart and limbs."
See hadeeth: "Eemaan is that you believe in Allaah, His Angels,...", and hadeeth: "Eemaan consists of seventy odd branches...".

Hence Eemaan comprises the whole Religion, and hence is not different from Islaam, in this context.

26.3 ISLAAM & EEMAAN.

When the two terms are found together then Eemaan is taken to mean the inward submission [affirmation and action of the heart] - which will only eminate from a believer [Mu-min], while Islaam is taken to mean the outward submission [speech of the tongue and action of the limbs] - which eminates from someone who's complete or weak in Eemaan, or even void of it [e.g. a hypocrite].

See (49):14; (8):2-4

Hence the meaning of Eemaan is superior for every Mu-min is a Muslim, but the reverse is not the case.

26.4 THE INCREASE & DECREASE OF EEMAAN.

Ahl-us-Sunnah are agreed that Eemaan increase and decreases. There are many narrations from the Salaf concerning this.

See (48):4 & many others, and hadeeth: "I have not seen anyone more defecient in intellect and religion..." and others.

Two sects have differed from this:

26.4.1 THE EXTREME MUJI-AH

who believe that Eemaan is affirmation of the heart only and this affirmation does not differ. So to them, the Faasiq and the just honest man are the same in terms of Eemaan.

26.4.2 THE WA'EEDEEYAH

from the Mu'tazilah and Khawaarij, who expel any one who has done a major sin from having any Eemaan. So they say Eemaan is either completely there or not, and has no levels.

26.4.3 THE TEXTS AND THE INTELLECT REFUTE BOTH OF THESE:

26.4.3.1 Refuting the Murji-ah.

(1) Saying Eemaan is only the affirmation of the heart contradicts the Book and the Sunnah, for they show that speech and action are also included.
(2) Saying affirmation of the heart does not differ among the people condradicts all sense, for we all know that affirmation is based on knowledge and that the people differ in the amount and quality of knowledge they have, and so the certainty people have as a result of their knowledge must also differ.
(3) Even an individual feels that with different times and situations he strength of certainly changes.
(4) How can any mind accept that the evil sinning Muslim and the obedient pious worshipping Muslim are the same in Eemaan?

26.4.3.2 Refuting the Wa'eedeeyah.

(1) Saying that a person is expelled from having Eemaan due to doing a major sin, contradicts the Book and the Sunnah.
(2) And concerning their belief that no levels of Eemaan exist between having it completely and not having it at all, then this is refuted by points (2) & (4) of 26.3.2.1.

26.4.4 THINGS THAT INCREASE EEMAAN.

26.4.4.1 Knowing Allaah's Names & Attributes.

26.4.4.2 Contemplating over the Aayaat of Allaah that relate to His Decree and His Laws.

26.4.4.3 Doing Acts of Obedience - with Eemaan increasing according to the sincerity and correctness of the action done, the type of deed done [e.g. if obligatory or recommended], and the amount of deed done.

26.4.4.4 Leaving a Sin Due to Fear of Allaah - with Eemaan increasing according to the strength of the temptation being overcome.

26.4.5 THINGS THAT DECREASE EEMAAN.

26.4.5.1 Being Ignorant of Allaah's Names & Attributes.

26.4.5.2 Disregarding & Turning Away From the Aayaat of Allaah that relate to His Decree and Laws.

26.4.5.3 Doing Sins

with Eemaan decreasing according to the type of evil [e.g. if major or not, or if Kufr or Shirk], the amount of sin done, the lack of regret & importance when doing the sin, and according to the lack of temptations calling to the sin [e.g. refer to hadeeth: "Allaah will not speak to or look at or purify three on the Day of Ressurection..."].

26.4.5.4 Leaving off Acts of Obedience

with Eemaan decreasing according to how certain one is that the deed is part of obedience. And one could be punished for this [i.e. where an obligatory act is not done with no excuse from the Sharee'ah], or not punished [i.e. where one has a physical or Sharee'ah proof for not doing the act - e.g. a woman who misses the Salaah when in her periods, or anyone who does not pray Salaat-ud-Duhaa].

26.5 AL ISTITHNAA - TO SAY "I AM A BELIEVER [MU-MIN] IF ALLAAH HAS WILLED".

The people have three different rulings concerning this:

26.5.1 THAT AL ISTITHNAA IS PROHIBITED.

This is what the Muji-ah, Jahmeeyah and others say. The source for this is explained in 25.4.

26.5.2 THAT AL ISTITHNAA IS OBLIGATORY.

26.5.2.1 Some explain this by saying that Eemaan is what one dies upon, and no one knows this except Allaah, so al Istithnaa is obligatory. This false reason is given by the Kullaabeeyah and others, but it's not known that the Salaf used this reason.

26.5.2.2 Others explain this by saying that complete Eemaan comprises of acting upon all the ordered deeds and abondoning every prohibited deed, and no one can be certain of this. And if some was certain of this he'd be basically claiming to be a person of Paradise - and that is not correct. And some of the Salaf did give this as a reason for making al Istithnaa obligatory.

26.5.3 THAT DETAIL IS FIRST NEEDED.

26.5.3.1 If the Phrase is Said Due to Having Doubt in the Very Presence of the Basis of Eemaan, then this prohibited, and indeed is Kufr, for Eemaan is something to be certain about.

26.5.3.2 If the Phrase is Said from Fear that One's Heart is Not Pure and that one's testification has not reached the reality of complete Eemaan in terms of speech, action and beleief, then this is correct and obligatory.

26.5.3.3 If the Phrase is Said to Seek Blessings by Mentioning Allaah's Will and that it's a way of entertaining hope in being a Mu-min and that it's a way of saying that whatever exists of Eemaan is dependant on Allaah's Will, then this is permitted.

26.5.3.4 And Connecting Allaah's Will is this Way is Not Wrong - it does not contradict the certainty of what one is hoping for - e.g. (48):27.